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THE  
MONITOR,  
OR  
A FRIENDLY ADDRESS  
TO THE  
PEOPLE  
OF  
GREAT BRITAIN, &c.

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THE  
MONITOR;  
OR A  
FRIENDLY ADDRESS  
TO THE  
PEOPLE OF GREAT BRITAIN,  
ON THE  
MOST EFFECTUAL MEANS OF DELIVERANCE  
FROM OUR  
NATIONAL CALAMITIES;  
PARTICULARLY  
THE PRESENT WAR,  
AND OF OBTAINING  
A LASTING AND HONOURABLE  
PEACE,

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THE  
MONITOR.

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MY DEAR COUNTRYMEN,

I AM not going to address you upon any of the too common topics of party differences, either in religion or politics, but on a subject of infinitely greater importance:—the means by which you may recover your *national prosperity*, and enjoy again the blessings of PEACE. I wish you, therefore, to read what I have written, with that serious attention the subject demands, and with the candour necessary to excuse the imperfections of the writer.

I am persuaded, that it will be readily acknowledged, by all who are capable of rational

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reflection, that our national calamities are great and alarming, beyond whatever has been known amongst us since the reformation from Popery. I, therefore, beg leave, in the FIRST place, to mention some of the principal of them, by way of introduction to what I would further hint to you ;— particularly,—The exceedingly desolating inundations that took place the last winter, in many parts of the country ;—The extreme and encreasing dearth of all the necessaries of life ;—The pinching wants and miseries of the poor ; and the distress of many of the lower orders of tradesmen and mechanics ;—The vast numbers that have perished by disease within twelvemonths past, in the capital, and most of our great towns and villages ; the like never known since the plague ;—The slaughter of so many thousands of our brave fellow subjects, in the course of the present War, and the enormous demands upon our public resources in its support, both exceeding all example in our former Wars ; and, in consequence of this, the ruin brought upon our manufactories and commerce, with the many still greater



greater calamities that threaten us.—These, altogether, present us with such a group of afflicting objects, as the oldest man living never saw before in this country, and such as naturally leads us, to endeavour at least, to investigate the cause, and, if possible, find out the means of deliverance.

And here, as the causes and occasions of all these evils, and the means of deliverance from them are the same in general, it will be sufficient for my purpose, if we confine our attention more *particularly* to that of WAR, and to the most effectual measures for the restoration of *a lasting and honourable* PEACE.

I am very sensible that you differ widely in your sentiments about the *justice* and the *necessity* of the WAR in which we are now engaged, as well as about the *time* and *mode* of attempting a PEACE. On these heads therefore I shall here say nothing: it would only serve to embarrass my subject, and weaken the force of my argument with the one party or the other, if not with both. Indeed, my plan does not require any disquisition of this nature. Nevertheless I will venture to say, that

WAR,



WAR, however *just* and *necessary*, and even *desirable* to interested individuals, is an awful witness of the *folly*, *madness*, and *wickedness* of mankind ; and has ever been considered by the wise and the good of all countries, and in all ages, as one of the most deplorable judgments of ALMIGHTY GOD, provoked by the iniquity of the people upon whom it was inflicted ; and, therefore, in Him, a *just* and *necessary* vindication of the honour of his moral government.

The aggressors in these cases must, undoubtedly, be the most guilty, and add greatly to the measure of their iniquity, by their manifest injustice and savage thirst for human blood. But the righteous Sovereign of the world does not, usually, let loose such monsters upon any nation that has not notoriously offended him, and really deserved such a dreadful token of his displeasure.

The sacred records afford us many instances to demonstrate the truth of this observation. The *Israelites* were a people distinguished from all the rest of the world, by peculiar tokens of the favour of GOD in the course of his providence, and by  
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extraordinary religious instructions, precepts, and promises; yet, when they offended him by their idolatries and other vices, and, though warned and exhorted to repentance by his prophets, still persevered in their wickedness, he suffered their most implacable enemies to bring upon them all the horrors of the most unjust and cruel Wars. And the general history of mankind will furnish us with numerous instances, of the like conduct of providence, with respect to other nations.

Supposing, therefore, the WAR in which we are engaged, ever so *just* and necessary on our part, yet still it is to be considered as a *judgment from God*; and consequently, that he must have been provoked by some misconduct of ours towards him to visit us with it. For we are told in his word,—“ That he is most gracious and merciful, slow to anger, and does not willingly (i. e. “ without just cause) afflict the children of men, “ desiring not the death of the sinner, but that he “ should repent and live.”

Hence it is evident, that the first step in this important business of restoring the blessing of

PEACE,



PEACE, must be a serious inquiry into the MORAL causes of the WAR; or what occasion we have given to our gracious GOD to chastize us in this awful manner. And here we shall find no great difficulty attending our researches. The occasions are so many, great, and obvious, that they meet the enquiring eye on every hand in the most alarming abundance. For instance:—The great encrease of *infidelity* and contempt of *revealed religion*, amongst those who imagine they possess more enlightened understandings, and stronger powers of reason, than the bulk of mankind: and, in consequence of this, the prevalence of vice in all its most shocking forms; a consequence *naturally*, if not *necessarily*, flowing from such principles. For if the evil propensities of the human nature are with so much difficulty kept within due bounds, by the many powerful restraints this religion affords, what can be expected when they are entirely removed and trampled on, but that those propensities should take their full range, and bear down all before them? Accordingly we find, pride and luxury, injustice and cruelty, drunkenness and adultery,

adultery, and every species of wickedness, practised with the most astonishing effrontery by vast numbers in the superior ranks of life ; and many of the lower sort, idle, profligate, seditious, and strongly disposed to riot and plunder ; while the honest industrious few are sighing in secret, under the miseries of neglected want, or the iron rod of oppression.

And, though amongst those who fill the middle stations in society, as they are not exposed to the strong temptations which attend the two extremes, we naturally expect to find some religion and virtue ; yet alas ! what deplorable instances of the vices of both those extremes do we too often meet with even here ! Or, however, such an insatiable thirst for the wealth of the world, as leads them to practise the most shameful frauds, and even cruel oppressions, in the pursuit of it, unbridled intemperance in the enjoyment, and the most ruinous bankruptcies in consequence !

Yea, even amongst the solemn professors of religion, we often see more of the *form* than the *power of godliness* ; a great deal of vehement, and  
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even persecuting zeal, in support of their respective modes and peculiarities of faith and worship, with scarcely the appearance of the pure benevolent spirit of the gospel, either in principle or practice; while they freely indulge themselves, in too many instances, in the intemperate love of the riches and pleasures of the world.

To these sins of *individuals* we may add, what we may properly call *national* crimes, because countenanced by the legislative and executive powers:—Such as the multiplicity of *legal oaths*, administered upon the most trifling occasions, in the most careless and irreverent manner; by which the sacred name of ALMIGHTY GOD is shamefully profaned, and the horrid guilt of perjury often incurred.

That detestable *traffic in the persons of men*, the SLAVE TRADE, is not the least of our national iniquities. A Trade carried on, by deceit and violence, robbery and murder, and every kind of injustice and cruelty, for the gratification of a sordid passion for gain, and the enjoyment of its luxurious pleasures; and this in despite of the  
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repeated remonstrances of the wise and the good against it, and the clearest demonstrations of its wickedness.

I wish I could not add to the awful list of this kind of sins, the shocking PROFANATION OF THE BLESSED SACRAMENT OF THE LORD'S SUPPER, by obliging the clergy of the established church to give it to the most profane and vicious, to *Deists* or even *Atheists*, that call for it, as a qualification for places of trust under the government. The men of this world, mere politicians, who have no religion or conscience, may endeavour to palliate this GROSS affront to the blessed REDEEMER; but EVERY CONSCIENTIOUS Clergyman must deplore the sad necessity he is under, by the laws of his country, of acting a part so repugnant to his sense of the sacred institution, and ardently wish that some more innocent Test might be devised for excluding the Dissenters in those cases, if the *safety* of the State REALLY requires such a measure.

The shameful abuse of the LORD'S DAY, in the pursuit of pleasure; the neglect and even con-

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tempt of public worship, is a sin of the first magnitude, and of dangerous consequence ; and yet grown exceedingly *common*, especially amongst the very rich and very poor ; this may therefore be called a *national* sin : for though we have laws against it, they are seldom enforced.

That system of corruption, which too often pervades some of the departments of public business : and particularly infects too many of our boroughs, where the electors send any man to represent them in parliament, that will give them the most money ; — This, if not to be ranked amongst our *national* sins, is certainly a very great evil ; strikes at the very root of all moral rectitude, honour, and conscience, and tends to destroy that spirit of independence, which is necessary to secure the just rights and liberties of the people.

In this view of things, where is the wonder that we should be visited with so many tokens of the divine displeasure, and particularly with this present most CALAMITOUS WAR ? — A War that has cost the nation more *blood* and TREASURE,  
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and been more humbling to its PRIDE, than any yet recorded in its history ; as even the most zealous friends of it must allow. Now if we really desire to be delivered from this alarming evil, and enjoy again the sweet blessings of a *lasting and honourable* PEACE, we must begin with seeking *Peace with God*, by sincere *repentance* and *reformation* ; endeavour to see our sins in all their enormity ; confess them before him with real contrition ; heartily forsake them, and turn to him in the sincere practice of piety and virtue, with an humble hope in his mercy through his Son JESUS CHRIST. This is unquestionably the duty of every individual. We cannot, indeed, properly speaking, feel any remorse of conscience for the sins of *others*, or turn them from their evil ways ; but we may, and we ought to lament over them ; pray for their repentance and pardon, and endeavour to lead them into the path of duty. Were this once *generally* the case,—were we thus reconciled to GOD, and at PEACE with Him, we should soon find the happiness of Peace with MEN restored to us ; for we read in his word, that “ when a man’s  
“ ways



“ways please the LORD, he maketh his enemies  
“to be at Peace with him.”

Next to Peace with God, and, indeed, as essential to it, we should be solicitous to cultivate *Peace amongst ourselves*; lay aside all *party* animosities and angry contentions, and live together in that unanimity and confidence which sound reason and mutual interest dictate, and which our common Christianity charges upon us as our indispensable duty.

Some of you, my Countrymen, are zealous for a *reformation in the State*, and particularly in our parliamentary representation; others of you are as vehemently against it. I trust you on both sides *mean* well, and consider your respective plans as most conducive to the public welfare; though your zeal often carries you too far. Of the reforming party there are some, who consider their opponents as hostile to the just rights and liberties of the people; servile abettors of despotic tyranny and oppression, in all their most odious forms: while, on the other hand, the *opposers of this reformation*, consider its promoters as inveterate enemies

mies to our happy constitution, no better than French Jacobines and Atheists, plotting the introduction of the most licentious anarchy and confusion amongst us, in Church and State.

It is probable that there are, on each side, men of profligate characters, who are under the influence of the pernicious principles with which they respectively charge one another. And it is difficult to say, which of them are the greatest enemies to the constitution and *real* happiness of their country; as nothing can be more certain, than, that were either *Royal Despotism* or *Jacobinical Levelism* to prevail here, the people would be miserable in the extreme. Society cannot happily subsist without government, nor *that* without just and equitable laws; such as at once secure due subordination, and the full enjoyment of life, liberty, property, the natural rights and privileges of all respectively, whether high or low, rich or poor, governours or governed, to which they have all an equal claim.

It must be confessed, that there are *some* things, if not in our constitution itself, yet in the  
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administration of public affairs, not just as they ought to be. But this was always the case, as well as now, and always will be, under any form of government, while human nature continues in its present imperfect state of religion and morals : and while the dictates of true wisdom, which are always founded in justice and goodness, are made to give way to the intriguing arts of selfish courtiers and State jugglers. In short, MEN must be better before the *Times* can be so ; and, if that love to our country, which arises from the true fear of God and a due regard to his laws, were to predominate in them ; if moral rectitude and benevolence should become the ruling principles in their hearts, and inspire them with a just regard to their common rights, civil and religious ; and the fiery zealots of our several parties, instead of provoking one another with railing accusations and false charges, should cherish the spirit of genuine goodness ; this would be the most effectual means of correcting the abuses of government, of which we hear such heavy and loud complaints.

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*A Reformation* then of *morals*, amongst people of all ranks and degrees, from the highest to the lowest, is absolutely and indispensibly necessary ; and therefore to be most fervently wished, and earnestly endeavoured, by all, and will be so by every true lover of his country, and the real interest of mankind.

But how is this so necessary Reformation to be effected ?—This is the great question.

Philosophy has for ages exercised her powers, in a variety of forms, to this purpose, but without the desired effect. She may, indeed, have inspired here and there one of a more refined and exalted genius with a degree of philanthropy, to which the generality of both the great *vulgar* and the *small* are utter strangers ; and by this means may have produced, once or twice in an age, an illustrious patron of the civil rights and liberties of mankind :—but this is all.—Her doctrines, at best, have ever proved too weak and insufficient for a *general Reformation* in morals, when set, as they must be, against the mighty host of vulgar prejudices, and the vicious propensities of human nature,



ture, cherished by the arts of superstitious priests and ambitious politicians. Many of these philosophers themselves were miserably defective in their morals; and the people at large felt no energy at all, in their refined speculations alone, to the purposes of their Reformation.

This was the case with the antients, and it is the same now. Philosophy, in a neighbouring country, it is allowed, has done much towards the demolition of their old system of ecclesiastical and civil tyranny; but it has done *worse than nothing* towards reforming the morals of the people. The men who, after the *first* national assembly, took the lead in public affairs, with all their noisy declamations in praise of philosophy and reason, and boastful zeal for the rights and liberties of men, were some of the most unprincipled, vicious, abandoned miscreants, that ever disgraced human nature; practising, under the sacred name of *Liberty*, the most licentious cruel and bloody tyranny, and propagated both by precept and example the grossest immoralities. At present, indeed, there appears a spirit of moderation, and *some* regard

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to justice and benevolence amongst them, which are the leading principles in sound morality ; but no *thorough* change in their own moral character, much less in that of the common people under their tuition and influence ; nor can it be expected, while *mere* philosophy is the *sole* agent, and the religion of CHRIST treated with contempt :—a philosophy which, if it admits of a DEITY, denies his moral perfections and government ; and, consequently, all virtue and vice, but what is purely political.

To the great end of bringing about an *universal reformation* in the moral world, nothing will, or can ever prove effectual, but the *sincere practical belief* of the gospel. To this important end it is most admirably adapted. Its *words are*, indeed, *spirit and life* ;—its doctrines, promises, and precepts, are every way suited to the moral state and feelings of people of all ranks and conditions ; the prince and the beggar, the enlightened philosopher, and the illiterate peasant. It possesses a vital energy peculiarly calculated to awaken, enlighten, and purify the human mind,



give a divine dignity to its sentiments and modes of thinking, and carry it far above the little, low, sordid interests, that captivate the hearts of the men of this world, who have their portion in this life, by opening to its view enjoyments infinitely superior, and securing the actual possession of them, to every humble obedient believer, by the most solemn promises of an almighty and faithful God, and the REDEEMER'S most precious blood. It is, in a word, the ONLY system of religion that is really effectual to the great purpose of mending and renewing the depraved hearts of men, *turning them from darkness to light, from the power of Satan unto God*, and making them truly wise, good, and happy.

Were the people of this kingdom universally to receive this religion in its genuine simplicity and power, and act upon its principles, we should soon find an happy deliverance from the vices that now so greatly abound amongst us, and so degrade our national character; and, consequently, from the heavy judgments which they have brought upon us, and should enjoy again not only  
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the much desired blessing of PEACE, but every other token of an indulgent Providence, the want of which we now so severely feel. And were the *whole world* to become *real* Christians, and conduct themselves by the principles and rules of the gospel, we should hear no more complaints of tyranny and oppression, nor of the horrid desolations of war, and famine, and pestilence; but should find truth and justice, wealth and plenty, peace and good-will towards man, every where triumphant, and the voice of joy and gladness be heard to earth's remotest ends.

Upon this truly divine religion then, Ye lovers of your country, fix your attention, and make it your serious concern to enter into its benevolent spirit, feel its vital power, and live entirely under its influence, in peace with God and man. Lay aside all your party animosities, wrath and bitterness, put the best construction upon each others principles and conduct, and endeavour to excel one another in that real love of your country with which the gospel tends to inspire you.

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I would hope that patriotism which you so zealously profess, is, in the *main*, *sincere*, and is your governing principle on all sides; at least, that *you think* so; but consider well, whether that truly laudable passion may not be under the influence of some mistaken notion about the *true* interest of your country, and wherein it consisteth:—whether self-love, the desire of gratifying some evil propensity in your own hearts, and groundless prejudices against your neighbours, may not be mistaken for this patriotic affection. This has been generally the case, with the *violent* of all parties, and often the source of many dreadful mischiefs; and, it is to be feared, will be so now, if this wrathful spirit be indulged, and suffered to have its full scope. Beware of this, and remember, that the *true* love of your country must be that which is under the government of reason, justice, benevolence, that love of God, and your neighbour, which the *religion* of CHRIST inculcates.

Those in *power* should be particularly careful not to carry their jealousies and suspicions *too far*,

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as they are often tempted to do, lest they *oppress the innocent*, when they *mean* only to *chastize the guilty*. Too great a stretch of power, however pleasing to the possessor, is a dangerous thing, and *always* hurts the cause it aims to serve, by provoking the resentments that every sufferer naturally feels; while a mild treatment, such as *Christianity* dictates, subdues the rising prejudices of the mind, rectifies its mistakes, conciliates esteem and reverence, inspires confidence, and successfully reclaims.

And those out of power, the people at large, should consider themselves as under the most serious obligations of submission to the laws of their country, in every instance, where their superior obligations to the laws of God and *conscience* do not forbid them; and be ready to pay that respectful deference to "the powers that be," which the reason of things, and the good order of government, naturally require, and which our holy religion points out as their duty.

Should any one of those, who entirely reject Christianity, happen to cast his eye upon this Address,



dress, and deign to read it, I would entreat him; by the love he feels for his country, (to say nothing of his regard for his own immortal interest,) to lay aside his prejudices for a moment, and endeavour to examine the evidences in favour of this religion fairly, with a mind open to conviction, with a sincere desire of knowing and embracing the truth; and then ask his own heart, whether, if taken as it lies in the Bible, in its own native simplicity, it is not really calculated to promote rational piety and virtue, and consequently the true happiness of mankind? In a word, whether it does not afford us principles better adapted to inspire genuine love to our country, and more powerful motives to enforce the exercise of it, than any merely natural or philosophical system can possibly do? If so, let him cordially embrace this religion, and live under its benign influence, and then I am sure he will "follow the things that make "for PEACE" with GOD and *man*; be truly happy in himself, and a blessing to society.

The moralizing tendency of the gospel, is one of the brightest and most persuasive evidences of

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its divine original; so that were there no other reason to induce me to embrace it, this would be sufficient. The man that practically feels its vital power, and lives in conformity to it, hath a *witness in himself* of its TRUTH, against which all the powers of infidelity and of hell united can never prevail, so as to persuade him to give up the blessed hope it has been the means of producing in his heart.

It is true this religion may be speculatively believed, and zealously professed, and yet leave men under the full dominion of their vices, as we see in innumerable instances is the case: but this is because it is *ONLY believed*, not FELT; not received in sincerity of heart, in its native energy; for it is *only* when it is *so* received, that it produces those happy fruits of piety and virtue which it is intended to produce; but, when so received, it will infallibly produce them in rich abundance, as appears in many striking instances.—Shew me, amongst the various tribes of infidels, in this or any other country, where the gospel is known, *ONE* that fears and loves and worships Almighty God,  
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*in spirit and in truth*; governs his appetites and passions, by the rules of virtue, loves his neighbour as himself; does justice, shews mercy, forgives his enemies, and really endeavours to promote the happiness of all within the sphere of his influence;—ONE that lives superior to the flattering temptations of prosperity, and the frowns of adversity; and with all this, entertains a rational well grounded hope of an happy immortality.—Shew me ONE such person amongst the rejectors of divine revelation, and I will shew you THOUSANDS of this amiable character amongst its believers. It is in this religion, and this *only*, that we find that “grace which teaches,” and enables weak sinful men “to deny all ungodliness and worldly lust, “and to live soberly, righteously, and godly in “this present evil world;” and that can secure to them the favour of God, and the blessings of peace and prosperity to their country.

It is readily acknowledged, that while many of the patrons of infidelity, in these christian countries, have appeared zealous friends to the natural rights and liberties of mankind; too many who  
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make strong pretensions to the *christian character*, and even rank *high* in the CHURCH, have discovered very powerful propensities to despotic slavery, and persecuting bigotry; but the reason of this monstrous inconsistency is, they are mere *pretenders* to that lovely character; are naturally ignorant, narrow-minded, malicious; don't understand what they profess, and are in fact utter strangers to the true spirit and genius of the gospel: for nothing can be more contrary to that spirit, than the malevolent demon of persecuting tyranny *ecclesiastical or civil*.—And were those infidels who are the friends of Liberty, possessed of the true evangelical spirit, they would find their philosophical benevolence infinitely more exalted, extensive, successful, and their views of national felicity infinitely more just and rational.

In short the *christian religion* is so evidently calculated to promote the true happiness of mankind from the greatest to the least, and to enable them to fill up their respective places in society with the greatest propriety, that common sense and reason properly exercised, would lead every honest

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unprejudiced inquirer to embrace it. But the truth is, most of these *free-thinking gentlemen* think *very superficially*, and under the influence of inveterate prejudices. They take their ideas of the christian religion merely from human creeds, and those false appearances of it, which superstition, enthusiasm, and the dogmatical pride, of those divines, who affect to be "wise above what is written," have given it; or, at best, from some trifling difficulties they may have met with in the Bible, arising from the mistakes of transcribers, or the want of understanding the customs and manners of the times in which it was written; none of which, however, affect any one of its least essential doctrines, or any of the duties and hopes of the christian life.

But, if we may judge from the *practice* of the generality of our infidels, their aversion to the religion of the Bible, arises principally from the *strictness of its morals*, and its bearing too hard upon their prevailing inclination to indulge themselves in their favourite vices.

I must farther observe, as a matter of the last importance, that if we wish to see our national  
morals

morals effectually reformed, so as to secure the blessing of *peace*, and the other favours of God to posterity, we should pay a particular attention to THE RISING GENERATION, and endeavour to instil into the minds of youth the essential principles of *christian virtue*. In this view our *Sunday schools*, and many other charitable institutions for instruction, seem well calculated to answer very valuable ends with respect to the *poorer* sort. But there is a most notorious defect, in the late prevailing mode of education in those great schools where many of our youths in the superior ranks of life are placed. — In the most celebrated of those devoted to the instruction of females, the attention of the governesses is so entirely taken up with the idea of the *vast importance* of *external* accomplishments to recommend young ladies to the notice of the fashionable world, and enable them to make a figure in the politer circles of high life, that the better part, the IMMORTAL MIND is miserably neglected, and left almost destitute of those solid principles of religion and virtue, so necessary to form them to a just and prudent conduct, and enable them to fill



up their respective stations in life, and discharge its social duties, with honour to themselves, and usefulness to others. And as the habitual sentiments and taste of the female world, has so great an influence on the other sex, it is of so much the greater importance, that a *reformation* should take place in this department.

In too many of our larger public schools for young gentlemen, it is to be feared, that the modest ambition of cultivating a taste for classical learning, and the study of the great authors of *Greece* and *Rome*, is carried too far, and considered as the grand *desideratum* in a gentleman's literary accomplishments, while almost every thing that favors of *religion*, and especially the *christian religion*, is thought too mean and degrading to be *particularly* attended to. Hence, not only the best and most elegant discourses of our christian authors are neglected, but even the BIBLE itself; a book that contains the sublimest and most interesting truths, that were ever offered to the attention of mankind, many of which also are expressed in the highest style of mortal language. The consequence

sequence is, that, instead of the minds of young gentlemen being impressed with the divine excellence, and infinite importance of the *christian* doctrine and morals; or that "wisdom from above" which is necessary to render them truly useful and ornamental members of the community; they are led to admire the pagan polytheism and superstition, corrupted by the fabulous decorations of licentiousness, with which their writers, especially their poets, abound; and thus they are early disposed to listen to the superficial arguments, and feel the ridicule, of our infidel free thinkers.

It is, therefore, much to be wished, that those great men, who have the patronage and conduct of these capital seminaries of youthful literature, may see these things in a proper light, and reform their plans. And one would hope, that the alarming prospects before them from the encreasing spread of infidelity and vice, and the love they must have for their country, will lead them to think seriously of this very interesting subject; and if they do so, they will doubtless lay aside those prejudices, which time and custom have led them

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to indulge, in favour of this pernicious partiality for classical erudition; and that while they continue to pay a *just deference* to the celebrated authors of antiquity, in the pagan world, they will take particular care to provide sufficient antidotes against their poison, and, by proper remarks on the vicious passages they meet with in reading, endeavour to preserve the young mind from their pernicious influence, and impress it with the infinite beauty and excellency of Christian virtue. And if, with this care, the *Lord's day* be properly improved, by a constant and serious attendance on the duties of public worship, and the intervals between the hours of devotion and necessary refreshment, be filled up with reading suitable portions of the sacred writings, in the several languages which they understand, and the practical discourses of some of our most eminent divines, with those that treat on the evidences of Christianity;—our great schools would then be, what they should be, nurseries of rational piety and virtue, and render the rising generation a real and most important blessing to society.

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As so much of our national happiness depends on the regard paid to religion and morals, by those in the higher stations of social life ; it is humbly submitted to the serious consideration of the heads of colleges and tutors, in our celebrated universities, whether some improvement in the modes of instruction, and the exercise of discipline, might not be found practicable ; particularly, with respect to students designed for holy orders, whose moral characters and attainments in sacred literature are so essential to the propagation of Christian piety and virtue amongst the people at large.

And now to conclude ;—suffer me, my dear Countrymen, most earnestly to *entreat* you, and even solemnly *adjure* you, by all that is dear and sacred, and as you will answer it to your country, your consciences and your God ; to endeavour to rouse yourselves and one another from that shockingly stupid inattention to the divine dispensations, which has so long and so generally prevailed amongst us, and is at once both our sin and our punishment, and a *sure* sign of the approach of still more fearful



ful judgments, which nothing can effectually prevent but our *repentance*. Awake then, and “call upon your God while he is near” for grace to help you in this extreme necessity, and enable you to return to him with all your heart. In this way there is abundant room to HOPE for his mercy ;—but, if resolved still to continue in your sins, you ought to DESPAIR of it : in this case your confidence of safety would add, to all your other guilt, the horrible sin of PRESUMPTION.

I am not a stranger to the history of mankind, and have lived to see many revolutions amongst them, both in judgment and mercy ; and, from what I have learnt, by reading and observation, I find this a most certain truth,—that VICE and MISERY are inseparably connected. By the divine constitution of things, where the one prevails the other must follow, sooner or later ; and, therefore I may venture to say, without pretending to the supernatural spirit of prophecy ;—*that unless there be some very considerable alteration for the better in your moral principles and conduct, you will soon be a RUINED PEOPLE.* It is possible, indeed, that  
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the prayers of the pious few may prevail with the great Sovereign of the world, (as has sometimes been the case,) to stay his avenging hand, for the present, and try you a little longer with sparing mercy. But, should you after this refuse to hear his gracious voice, harden your hearts, and dare to go on still in your wickedness, your present existence is not more certain, than that destruction will come upon you with an irresistible and overwhelming power; for he has solemnly declared in the word of eternal truth, that you must either

REPENT OR PERISH!

(i. e.) repent, or suffer the loss of all you hold dear and essential to your happiness in this world; and a perdition infinitely more tremendous in that which is to come!

As for you who are now penitently affected with your own sins, and the sins and calamities of your country, you will not, I trust, want any arguments to induce you to obey the heavenly call; nor though secure of the divine favour, yourselves, fail to apply to the throne of grace, in fervent supplication daily, for national *peace* and *prosperity*;

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yet stop not here, but exert your most strenuous endeavours, by suitable instructions, warnings, encouragements, and, particularly by your good example, to lead all, within the reach of your influence, to that *repentance*, and *reformation of morals*, on which, as a nation, our present and future happiness so manifestly depends. By acting such a part you may become the blessed instruments of saving your country from ruin, and acquire a glory, infinitely superior to any that the greatest hero ever did, or possibly could acquire, by the most brilliant victories in the field of bloody war, or by the conquest of kingdoms for the gratification of the pride and ambition of the tyrants of the earth.

## A P P E N D I X.

SINCE this address was put into the Printer's hands (its publication being retarded by some unforeseen accidents) the calamities under which we are suffering, have been greatly encreased; particularly by the dearness and scarcity of bread-corn, which has added very much to the distresses of the labouring poor, kindled the rage of the more impatient, so as led them, in many places, to violate the laws of their country by riotous tumults, to the great injury of several individuals, and the terror of their peaceable neighbours in general; and has indeed awakened the attention of the thoughtless and unfeeling, many amongst the rich and the great, and put them upon uniting with the more benevolent, in contriving ways and means for quieting the minds of the people, by opening subscriptions for the relief of the necessitous, and by throwing out many useful hints to the public, calculated to lessen the weight of the calamity. All very good so far. But, notwithstanding these commendable efforts, the evil is still painfully felt; and



and should the produce of this year's harvest, not turn out so plentiful as our wishes lead us to hope, which, if reports from several parts of the country may be credited, is somewhat doubtful, the consequence must be seriously alarming indeed! God in his infinite Mercy grant that our Fears may not be realized! Another year's scarcity, amidst the ravages of continued war, would render our national distress dreadful beyond the power of description!

Many are the combining causes of this deplorable evil, most of which have been pointed out in the public papers and pamphlets; but the grand, the original cause—the ENORMITY OF OUR VICES, has been too little attended to;—nor has the hand of the ALMIGHTY, though so apparent in this Judgment, and every Event of Time, been properly noticed. We seem to have forgot that we live and move and have our being in Him; and how entirely we depend upon his good pleasure for every thing.—War and Peace; Sicknefs and Health; Famine and Plenty; Life and Death; come and go at his command. He is now calling  
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upon us by his Providence, in a voice louder than ever, to turn from our evil ways to him, and with the compassion of a tender parent, expostulates with us, between every stroke of his chastening rod—WHY WILL YE DIE?—REPENT AND LIVE. Oh! let us then hear and obey him with reverence, and godly fear!—Humble ourselves under his mighty hand, with penitential contrition for our past offences, and resolve in the strength of his grace to live and walk in newness of life.—Let us with united hearts fervently pray, not only for the blessings of PEACE and PLENTY, but also for WISDOM to make a better use of them than we have done in time past. And let us remember our God is *not to be mocked*, or imposed on by the mere parade, or most pompous shew of devotion; nothing short of the sincerely pious affection of the *heart*, and a life conformable to the dictates of his holy word, can be acceptable in his sight.—It is equally in vain to hope, by any specious pretences or superstitious observances, to prevail on him to shew us Mercy; or to think of escaping from the sword  
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of his avenging Justice by hardening our hearts against it.

Verily there is a God *that judgeth in the earth*, and He must and will be acknowledged as such first or last by EVERY ONE OF US; either by our sincere repentance, or by our agonizing sense of his righteous indignation pour'd out upon us to the uttermost! Awful alternative! may we *now* feel it, and chuse the better part while there is hope!

T H E E N D.

